try. (Applause) These seeds have sprung up, and have produced fruits and flowers; and so we will find an easis in our midst; and we will live in the pleasant and happy community of universal freedom. (Applause.) Let us, therefore, take hope. Everything shall work together for good. Let each of us earnestly resolve, come what will, we ever and at all times will be true to the slave, and in this way be true to our own souls. (Continued applause, during which the fair speaker resumed her seat?

The Hutchinson Family was here again introduced, to vary the entertainments; but before they could commence the first bar of their music, a vensrable looking old gentleman from the rural districts, wearing a Shaker hat, got up on the right hand side of the parquette, and

hat, got up on the right hand side of the parquette, and said:

Mr. Chairman and ladies and gentlemen—I wish to express the words of truth to this audience. (Applause, during which the old gentleman took off the sombrero.) The principle of universal humanity must be successful, if we are true to the end. I trust and hope we shall so conduct ourselves that we shall not be ashamed of the Christianity of Jesus Christ. (Applause from some, and expressions of wonderment as to the meaning of the sentiment from others.) And I trust that the powrsuffering slave, whether white or black, shall be freed in all countries, and in all dominions of the world (Bravol) This is the spirit of Jesus; and where that spirit is, there is liberty. (Applause.) Let us cultivate this spirit of humanity, and rejoice forever in him who is able to subdue all things to himself, and to bring down all oppression, and all violence and blood, and let us renew the heart with sympathy, one with the other. Then we shall have the universal bretherhood. (Applause, during which the old gentleman resumed his seat.)

seven we shall have the universal bretherhood. (Applause, during which the old gentleman resumed his seat.)

The Hutchinsons then proceeded with the ir song, entitled "Right over Wrong, or the Good Time Coming."

The President next introduced to the audience, with some appropriate remarks, the Rev. Theodora Parksis, who came forward and said—They came here year after year te look each other in the face, and whenever they came they found something joyous and something sad. He would divide his discourse into three heads, so as to be logical. He would speak first of the divers elements which enter into our national consciousness—secondly, of the steps taken during the last year by the enemies of freedom—and thirdly, he would consider the various political parties in the country, whether for, or opposed se emancipation. Ethnologically, he said, this nation, unlike France, Spain, &c., was very diverse, but this did not interfere with our national consciousness, to foreigness misgle themselves in the great national tide, and after the first century 'you cannot tell what drop fell from the Scandinavian, the German, the Celtic or the Anglo-Saxon cloud. In one half of the nation the idea of redoc. These can never join. They are fire and water; essentially bestile, there can be no union between them (Applause) Shavery can have no rival. Freedom can have no rival. It is all in vain to decree a compromise between them. It is a faise and hollow peace, which is far worse than a solid and substantial war. First, it is a war of opinion: after, it must be a war of action. First, feelings cross; then is easier and the properties who commenced each prayer, "Save us, O God." and ended it with "Save us, O DVII." But the decree has gone forth. "Choose y whom ye shall serve; ye cannot serve God and mammen." (Applause.) So much for his first heading. The second part of his address was "the acts of the past, is considered." Easier of the past, is considered. The server was a post of the court. The shill went through the Senate, but die

and ashamed of the Massachussetts Legislature, and I do not think that they will like to entrust the supervision of a convent to such a man as—as—(hisses from the parquette.) That is it. (Laughter.) They will not entrust the supervision of convents to a man whose name cannot be pronounced without a "Hisa" (Loud laughter.) The American party having no unity of principle, can have no unity of action, and so cannot last. Its leading men must do one of two things. They must either declare for slavery or against it. If they declare sagainst it they are fundamentally gone. If they declare for it they are fundamentally gone. If they declare for it they are gone too. They may, to be sure, establish a great anti-slavery party, for it has prostrated the democratic party—it has prostrated the whole party. (Applause.) And now it can mominate an anti-slavery President. Will it do so? Will it have the courage to do so? Gentlemen, I have fears, ladies, I have hopes. Mr. President, I need not declare whether my hopes or fears are the strongest. (Applause.) In Massachussets the Know Nothing party has already done great things in behal! of abolitionism. It has brought itogether a Legislature in which there are only six persons not belonging to the American party. They never had a Legislature prepresenting so little the interests of the moneyed classes, but they never had a Legislature of Massachussts. That Legislature had among other things taken off all restriction as to color in the admit sion to the public schools; and it had deprived of his office a judge who delivered up a man to the slaveholder. (Applause.) In conclusion, the speaker laid down the following programme, which he urged upon the anti-slavery party to adopt:—

1. Abolish slavery in the District of Columbia and in all the Unive. Slaves territory.

2. Abolish the American slave trade on the sea, repeal the Fugitive Slave Law. &c.

3. Beclare that a certain day (fix it when you like) slavery shall cease in every State, or that State shall cease to be a part of the

his seat.)
Mr. Wendell Phillips, of Boston, was next introduced to and addressed the meeting, travelling over much the same line of argument as the other speakers had done.
After another song from the Hutchinsons, the meeting separated at a quarter past two o'clock P. M., having been in session four and a quarter hours.

There was an evening session at a quarter to 8 o'clock, and the Hon. Charles Sunner, United States Senstor and the Hon. Charles Scannin, United States Sonstor from Massachusetts, delivered an address upon "The Anti-Slavery Enterprise; its necessity, practicability and dignity, with Gilmpses at the special duty of the North," before the New York City Anti-Slavery Society. Hon. WILLIAM JAY, in introducing the honorable Sena-tor, said he was "a Northern Senator, on whom nature had conferred the unusual gift of a backbone—a man

who, standing erect on the floor of Congress, amid creep-ing things from the North, with Christian fidelity de-nounces the stupendous wickedness of the Fugitive law humanity and religion, demands the repeal of those most atrocious enactments."

SENATOR SUMMER'S LECTURE.

Mr. SUMMER commenced with a glance at the history
of the anti slavery enterprise from the time of the abolition riots in 1835 down to the present time, when he thought the cause had become popular. The first point argued by the honorable Senator was that slavery, for argued by the honorable Senator was that slavery, for the honor of human nature and the good of all concerned, sheuld cease to exist, and at once. He quoted from Judge Stroud and others to prove that a slave, according to law, is an article of property—a chattel personal. The avarment that slaves are treated kindly was no argument against these facts in the law. Power, he raid, divorced from right is devilleh; power without the check of responsibility is tyrannical; and I need not go back to the authority of Plato, when I assert that the most complete injustice is that which is erceed into the form of law. But all these things concur in slavery. It is, then, on the testimony of elave masters, solemnly, legislatively, judicially attested, in the very law itself, that I now arraign this institution as an outrage upon man and his Creator. And here is the necessity of the anti-slavery suterprise. A wrong so transcendent, so

The ayes and mays were then taken and the resolutions adopted.

THE LAST SCENS—VERY FUNNY.

While the vote was being taken on the last question, Mr. Beman refused to record his vote, on the ground that be didn't think a member was compelled to vote.

VOICES—Yes, it does. (Great sensation.)

The CHAIR—It is courtesy due to this body.

Mr. Beman—I refuse.

The CHAIR—It is name, Mr. Secretary.

Mr. Beman—I don't ask to be excused. (Tremendous excitement.)

The CHAIR—All in favor—

Mr. Downing, (greatly excited)—We must understand whether we are a body or not.

MEMBERS (rising from their seats)—That's the question.

The CHAIR—All in favor will say "aye." all enposed—

serment public spicion, which, in the Termeinthic might, which will have with constant, residents and albertant shall have the context, it is constant to the context, it context, and the half have been under Amount of the "center," and make "We transmer central to the union of the "center," and make "We transmer central to the union of the "center," and make "We transmer central to the union of the "center," and make the church make look of authority. In this work, the work of the context of the central together by a contex

among Germans and emigrants, and 104 were students from colleges and theological seminaries. They visited 630193 ramilies, with 281,697 of whom they conversed on personal religion or prayed. Of the families visited, 83,126 habitually neglected evangelical preaching, 64,686 families were Roman Catholics, 61,392 families were destitute of all religious books but the Bible, and 36,259 households destitute of the Bible, and they held or addressed 12,763 religious meetings. Six colporteur conventions have been held.

Circulated during the year, 961,363 volumes, 10,091,214 publications, 292,361,233 pages. Total aince the formation of the Society, 168,319,412 publications, including 10,424,737 volumes. Gratuitous distribution for the year, in more than six thousand five hundred distinct grants by the committee, 66,564,030 pages, besides 11,(41,470 to life members and directors—value, 331,737.

At the conclusion of the foregoing, the Rev. Mr. CRICKERRING, of Portland, Me., spoke to the following resolution:—

grants by the committee, 66,564,030 pages, besides 11,(61,470 te life members and directors—value, \$31,737. At the conclusion of the foregoing, the Rev. Mr. Chickening, of Portland, Me., spoke to the following resolution:

Resolved, That the annual report, an abstract of which has been read, be adopted and published under the direction of the Executive Committee, and that the abounding goodness of Got a crowing the lines of the society with unexact. The rev. gentleman commenced by speaking of the success which attended the labors of the society during the past year. It had, he said, met with some adverse fortune, but still its course was not impeded, and it came out from the difficulties that beset it with unimpaired attempts and vigority of the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was with the society, and that it great enterprise, that it was been done to the society of the society and that it great enterprise the society of the society and that it great enterprise the society of the society and that it great enterprise the society of the society and that it great length to great enterprise the society of the society

AMERICAN FREE-WILL BAPTIST MISSIC

AMERICAN FREE WILL BAPTIST MISSIC SOCIETY.

The eleventh anniversary of this society was exmenced yesterday moraing, and continued till late the afternoon, in the Bethesda Baptist meeting her in Chrystie street, near Delancey. There were present more than twenty members of the society, owing the atormy weather. This society, we understand quite large, but is scattered over all the Northern State. The meeting was called to order yesterday by President of the society, Rev. Hiram Hutuinus, Charlestown, Mass. The Rev. Sereno Howe, of Low Mass., acted as Secretary.

Mass., acted as Secretary.

After the usual preliminary business of such mings, the Secretary read the annual report, a long do ment, setting forth the labors of the society during last year. From this report, it appears that this society an offshoot of the regular missionary society the Baptist church, basing itself upon an uncomputing hostility to negro slavery. The society sends its missionaries all through the South, and to Lomingo, to war against slavery, and teach the Ges to the negro. Within the report was included compondence from different missionaries, relating the secess that had attended their efforts in their respectively.